

## Introduction to 'Aqīdah

Some notes of the Lecture Series on “An Introduction to 'Aqīdah” by Ustadh AbdulRahman Hassan hafidhaullah.

Links to Lectures:

Playlist of all 5 Lectures:

<https://www.youtube.com/watch?v=lyr73C5LEuw&list=PL2dRQaGGWZOC71VuK8EBk7OYTM74LMgdh>

Single Lectures form Kalemah:

Lecture 1: <https://www.youtube.com/watch?v=57JMk1JpXr8>

Lecture 2: <https://www.youtube.com/watch?v=VdwtHINP-GI>

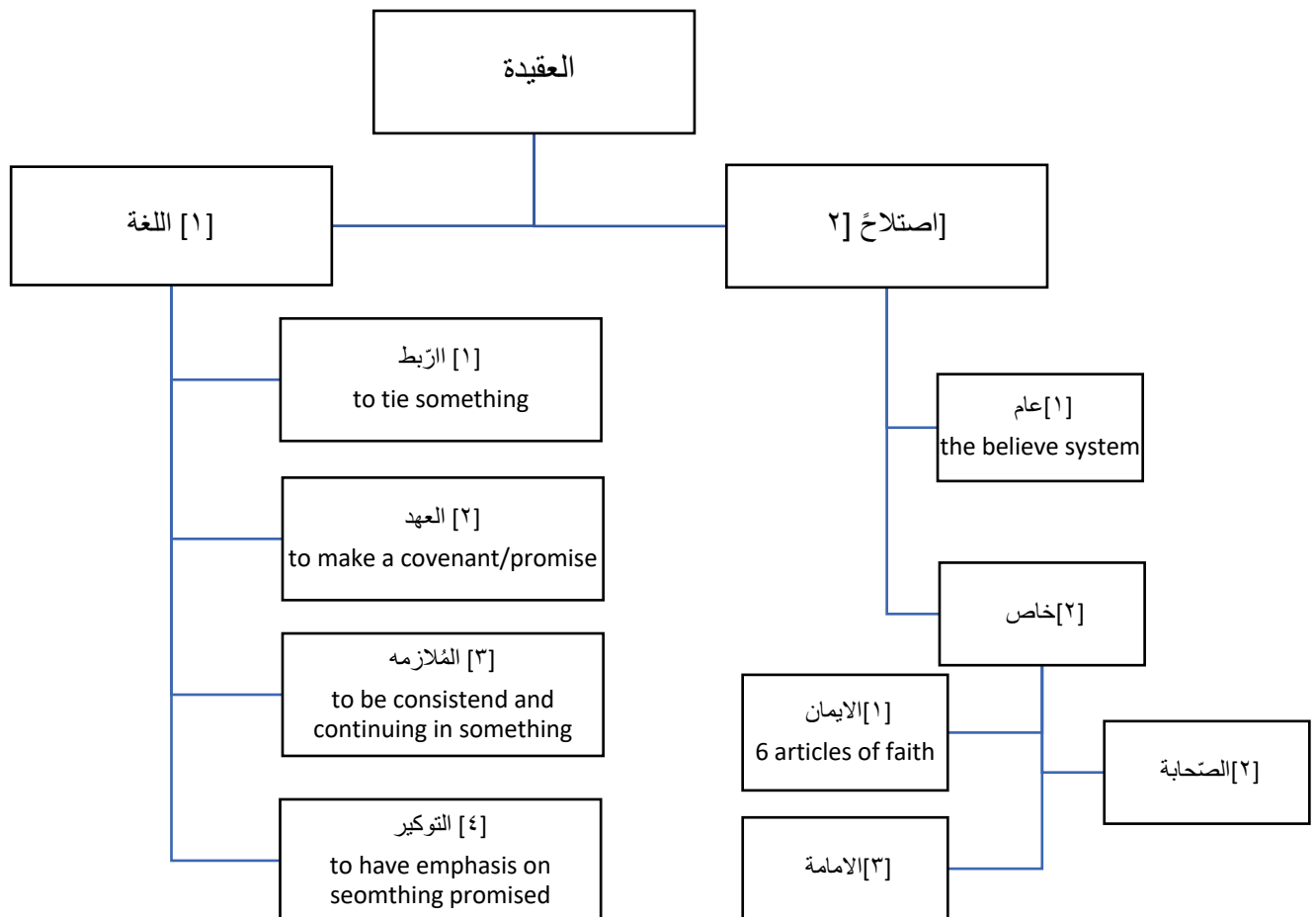
Lecture 3: <https://www.youtube.com/watch?v=LcIW17s01Os>

Lecture 4: <https://www.youtube.com/watch?v=XvIudmAJyPo>

Lecture 5: [https://www.youtube.com/watch?v=U90-3KpdT\\_Q](https://www.youtube.com/watch?v=U90-3KpdT_Q)

### Lecture 1

Definition of 'Aqīdah:



Three important points:

1. The word 'Aqīdah was not used in the Quran or the Sunnah by its technical definition, rather it was used in the linguistic definition.
2. The Sahaba, Tabi'īn und Tabi'u Tabi'īn also did not use it in this way. The first person to coin this term as to mean this technical definition was Abu Hātim ar-Rāzi, Bayhaqi etc. After that, the term 'Aqīdah was used this way.
3. The Quran and the Sunnah use the term Eemān. In reality, both terms mean the same, in the sense that what belief is the hearth connected to. One can also use the term Eemān instead of 'Aqīdah. These terms are coined to get the science closer to the person.

#### Other names given to 'Aqīdah:

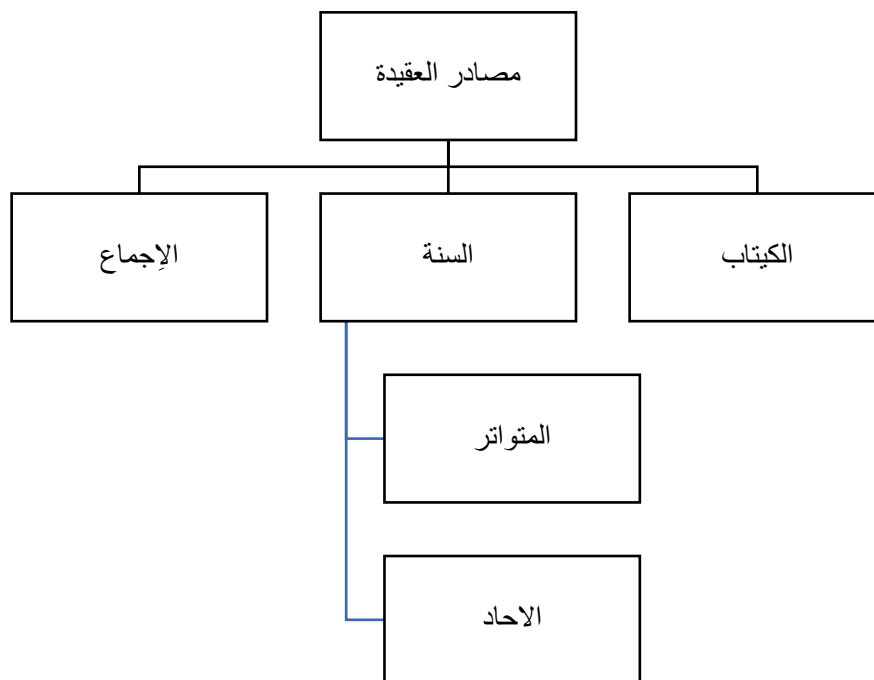
- At-Tawhīd [التوحيد]
  - Stands on two pillars:
    - نفى [Negation] [no one truly deserves worship...]
    - اثبات [Affirmation] [...except Allah]
  - comes from the verbal noun [يُوحَدُ] [وَحَدَّ]
  - linguistically: to make something one
  - technically: you need to single out Allah in...
    - ...Rububiyyah - the actions that He does [He is the only Sustainer, Provider etc.]
    - ...Uluhiyyah - the actions that one self does [of worship]
    - ...Asmā wa-Sifāt - in His Names and Attributes
  - Books: Kitab at-Tawhīd [Ibn Manda], Kitab at-Tawhīd [Ibn Khuzaimah] etc. - here Tawhīd is interchangeably used for 'Aqīdah
- Usūl ud-Dīn [أصول الدين]
  - Usūl - foundations
  - Dīn
    - linguistically: humbleness
    - technically:
      - following Allah in everything that He commanded to do
      - staying away from what He told you to stay away from
      - believing in everything He told you
  - the first to use this word was Imām ash-Shafī'ī
  - Books: al-Ibānah fī Usūl ad-Diyāna [Abul Hassan al-Ash'ari], al-Ibānah fī Usūl ad-Diyāna [Ibn Battah] - here Usūl ud-Dīn is interchangeably used for 'Aqīdah
- Sunnah
  - linguistically
    - the path that is taken
    - a person's biography
    - something that does not change, a norm
  - technically
    - **[First point regarding as-Sunnah]** definition is different for different sciences:
      - Fiqh: Sunnah - the opposite of Wājib [obligatory], i.e. it is supererogatory
      - 'Aqīdah - the opposite of Bid'ah [religious innovation]
      - Usūl ul-Fiqh - where the religion is taken from, i.e. the Sunnah is a source from which the religion is taken

- Muhaddithīn - the Prophets ﷺ speech, action, consent, his appearance and his manners, even before he was sent as a Prophet ﷺ

## Lecture 2

### Second point regarding as-Sunnah:

- as-Sunnah is a source from the sources of 'Aqīdah [Masdar al-'Aqīdah]. Because 'Aqīdah is taken from the Quran, the Sunnah and Ijma':
  - Mutawātir: for example ten or more companions transmitted this from the Prophet ﷺ
  - Ahād: for example less than ten companions transmitted this from the Prophet ﷺ
    - both are a proof for Ahlus-Sunnah wal-Jamā'ah if they are authentically transmitted
    - not accepting Ahād Ahadīth is a misguided belief
  - Qiās [analogy] has no place in 'Aqīdah



### Third point regarding as-Sunnah:

- The three early generations, Ahlus-Salaf [Sahaba, Tabi'īn, Tabi'ut Tabi'īn] are the best three generations. Narrated by Bukhari [6429] and Muslim [2536]. According to them, as-Sunnah meant belief in the hearth, i.e. if they talked about Sunnah, they meant 'Aqīdah based issues.

### Fourth point regarding as-Sunnah:

- The word Sunnah in the sense that it is used here, is not restricted to the path of the Prophet ﷺ only, rather it encompasses the path of the companions as well. This is what separates Ahlus-Sunnah from the misguided sects. **The understanding of the Quran and the Sunnah has to be bases upon the understanding of the companions, the Tabi'īn or Tabi'ut Tabi'īn:**

The evidence for this is the Hadith in which the Prophet ﷺ spoke about the seventy-three sects: "What befell the children of Isra'il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isra'il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." He said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions." Tirmidhi [2641], Hasan according to Imam Tirmidhi and al-Albani. And in another wording: "...What I am upon and my Companions this day." See Tabarani in Mu'jam al-Kabir [14646] and al-Mustadrak [444] from al-Hakim, classified as Hasan by al-Iraqi in Takhrīj al-Ilhā' [3/284].

**Fifth point regarding as-Sunnah:**

- All of safety is in following the Messenger ﷺ. Imām Malik ibn Anas said: "The Sunnah is like the ark of Noah. Whoever embarks it, has succeeded, and whoever leaves it, drowns." Narrated by Ibn Taymiyyah in Majmoo' al-Fatāwa [4/57], Imām as-Suyūṭis Miftāh al-Jannah [1/3], in Tārīkh Dimashq [12275] from Ibn Asākir and in Tārīkh Baghdād [7/336] from al-Khatīb al-Baghdadi
- All bad is in following your desires.

**Sixth point regarding as-Sunnah:**

- Innovation [Bid'ah] is worse than committing sins, since the one who is doing a sin, he knows he is wrong, but the one that is doing innovation believes what he is doing is getting him closer to Allah.
- The one who is doing the sin is ascribing the sin on himself, as for the innovator, he is attributing his actions to Allah, and is lying thereby. Sufyan at-Thawri also said that Iblīs likes it more that a person falls into innovation [see Sharh Usūl al-I'tiqād Ahlus-Sunnah [238]].

**Seventh point regarding as-Sunnah:**

- Little acts of worship that are based upon Ittiba' [following the Sunnah] are better than many acts of worship based upon innovation. 'Abdullah ibn Mas'ud said this [see al-Mustadrak [289], classified as Sahih by al-Albāni in at-Targhīb [41]].

**Eighth point regarding as-Sunnah:**

- Just because you have good and sincere intentions, does not make your actions good. Every actions that a person does stands on two pillars:
  - Ikhlas: Sincerely doing it for Allah.
  - Ittiba': Doing it according to the Sunnah.
- Actions are not accepted, until they are in accordance with the Sunnah. Aisha narrated: Allah's Messenger ﷺ said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." Narrated by Bukhari [2697] and Muslim [1718]
- If your action was good, the Prophet ﷺ and the Sahaba would have preceded you in that.
- Sincerity is internal and external. If you are actually good inside, it will show outside, since the outside and the inside is connected.

The concept of Sunnah is now finished.

Now continuing the other names given to 'Aqīdah:

- Al-Fiqh al-Akhbar [الفقه الأكبر]
  - linguistically: al-Fiqh means in the Arabic language [الفهم] understanding
  - technically
    - according to the Quran and the Sunnah it means to know the religion of Allah in 'Aqīdah [the Usūl] and Fiqh and everything else [Furū'], i.e. understanding the whole religion.
    - this is the reason it is known as Fiqh al-Akhbar, i.e. a synonym to 'Aqīdah. Fiqh al-Asghar is the known Fiqh.
  - Books: Fiqh al-Akhbar attributed to Imām Abu Hanīfa
- Sharī'ah [الشريعة]
  - linguistically: the road, the path
  - technically:
    - the entire religion
    - used as 'Aqīdah related issues
    - Fiqh al-Furū', i.e. Fiqh of subbranches, i.e. Fiqh al-Asghar
  - Books: ash-Sharī'ah by Imām al-Ajjuri'

The Sahāba did not differ in matters of 'Aqīdah

### Lecture 3

#### Names and nicknames of the people with sound 'Aqīdah [أسماء واللقاب لها العقيدة الصحيحة]

##### 1. Ahlus-Sunnah wal-Jamā'a [أهل السنة والجماعة]

- Sunnah according to the people of 'Aqīdah means that which is in direct opposition to innovation. Innovation can be that of belief [إعتقادي] and that of action [عملي]. Ahlus-Sunnah have no innovation, be it in belief or action. They are called Ahlus-Sunnah and not Ahlul-Quran, because no one disputed the Quran. The point of argumentation was the Sunnah, since the innovated sects rejected the Sunnah in two ways: Either fully or partially. Regarding those who fully reject the Sunnah:

The Quran commands to follow the Sunnah. Allah says:

- But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. [Surah an-Nisa 4:65]
- It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. [Surah al-Ahzāb 33:36]
- The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. [Surah an-Nūr 24:51]
- So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment. [Surah an-Nūr 24:63]
- Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." [Surah al-Imran 3:31]
- ...

Regarding those who reject the Sunnah partially:

- They reject the Ahadīth that are not multitude narrations [Mutawātir]. Ahlus-Sunnah accept all narrations, given that they are authentically transmitted.
- al-Jamā'ah means
  - linguistically: a group, i.e. people who unite upon a matter, whether good or bad
  - in the Sharī'ah it means according to Imām Abu Ishāq ash-Shātibi [أبو إسحاق الشاطبي] as written in his book al-I'tisām:
    - the general type of Jamā'a
      - a. the people who share the sound 'Aqīdah and Manhaj, 'Aqīdah being the theoretical side and Manhaj being the practical side, no matter where they are
    - the specific type of Jamā'a
      - a. the Imām of the Muslims, i.e. a leader of the Muslims, and the people who are under the Imām
- 2. as-Salaf as-Sālih [السلف الصالح] - the Pious Predecessors
  - Salaf can mean in terms of
    - time, but this is not what we are talking about, since we are not only talk the predecessors with regards to time, rather we mean
    - Manhaj and time, i.e. we mean the Pious Predecessors of the first three noble generations, i.e. the pious people of the time of the Prophets ﷺ times, the Tabi'īns time and the Tabi'ut Tabi'īn [القرون الفاضلة]
  - the person who connects himself to the Pious Predecessors is called a Salafi [سلفي]
  - you follow the Pious Predecessors them in belief and actions
  - you don't have to call yourself Salafi, but when you follow the Pious Predecessors in belief and actions that, you are a Salafi, and if you do not follow them in belief and actions, you are not a Salafi, no matter what you names you give yourself
- 3. Ahlul-Hadīth [أهل الحديث]
  - Hadīth
    - linguistically means: anything new, i.e. the opposite of old
    - technically means: anything that is attributed to the Prophet ﷺ in his speech, his actions, his consent [i.e. whatever happened in his time, but there was no ruling sent down regarding it] or this characteristics
      - actions alone do not show obligation, unless they are connected to a speech of the Prophet ﷺ that shows obligation, i.e. if the Prophet ﷺ stood many hours in the night praying, it does not become obligatory just because the Prophet ﷺ did it, but when he said, for example "Take the rituals of Hajj from me", it becomes obligatory to follow him in that. Actions alone just show permissibility.
      - his consent also just shows permissibility, unless speech comes with it that changes the ruling
      - characteristics here are two types: 1. his manners, 2. how Allah created him, i.e. his physical looks
      - all of those things mean Hadīth
    - the knowledge of Hadīth is categorized into two:
      - 'Ilmul Dirāyah - the knowledge of the meaning in the Hadīth, the rulings taken from it, i.e. the Fiqh that is taken from the Hadīth
      - 'Ilmul Riwayah - the knowledge of the chain of narration, i.e. how the Hadīth reached us
  - Ahlul-Hadīth are not only the Muhaddithīn [scholars of Hadīth], rather there are two levels:
    - those who have 'Ilm of the sciences of Hadīth and they live by it

- those who follow them in the path, i.e. they have the correct, sound belief and they follow their way
- some virtues of the people of Hadīth:
  - Imām Ahmad ibn Hanbal, Imām Bukhari, Ibn Majah, 'Ali ibn al-Madini, Ahmad ibn Sinan and others said regarding - "A group of my Ummah will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins." and in another narration: "...and those who desert or oppose them shall not be able to do them any harm." [see Sahīh al-Bukhārī [3614], Sahīh Muslim [1920-1925], Sunan at-Tirmidhī [2229], Sunan Ibn Mājah [10] and others] - that if they are not the Ahlul-Hadīth, they do not know who else it could be.
  - according to the mentioned Hadīth there are three groups: a saved group, the group who wants to deceive, the group who openly opposes. You should be from the saved group.
- the Hadith are today [and in the past] opposed in three ways:
  - Hawa, i.e. desires [is the basis of all misguided sects]
  - 'Aql, i.e. using ones own intellect against the textual evidences [mainly used by the Mu'tazilah]
  - Dhauk, i.e. using ones own "feelings" or "dreams" against the textual evidences [mainly used by the Sufiyyah]

## Lecture 4

### A short motivation for seeking Islamic knowledge:

Narrated by Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." [Tirmidhi 2646, Sahih]

The Messenger of Allah ﷺ said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars [i.e., in brightness]. The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [Ryadh as-Salihin 1388, Abū Dawud 3641, Sahih]

Obtain knowledge, for it is the inheritance of the Prophet ﷺ.

Allah rebuked people who know about the affairs of this world, but are ignorant about the hereafter and what is going to happen to them:

„They know only the outside appearance of the life of the world, but they are heedless of the Hereafter.“ [Surah al-Rūm 30:7]

Allah told us that we are on this earth only for two reasons. Everything we do should serve those two purposes:

**Have knowledge of Allah and His abilities:** “It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them **so you may know** that Allah is over all things competent and that Allah has encompassed all things in knowledge.” [Surah at-Talāq 65:12]

**Manifesting the knowledge into actions, i.e. to worship Allah:** “And I did not create the jinn and mankind except to worship Me.” [Surah adh-Dhāriyāt]

Allah has sent Messengers for these purposes: “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.” [Surah al-Fath 48:28]

Guidance being beneficial knowledge, and the religion of truth being the righteous actions.

Now the lesson:

### **Principles and foundations of the Manhaj [Methodology] of Ahlus-Sunnah wal-Jamā'ah:** [القواعد والأصول في منهج أهل السنة والجماعة]

Needs to be memorized!

#### 1. First Principle [القاعدة الأولى]:

The source for the 'Aqīdah to be taken from is the Kitāb [Quran], the authentic Sunnah and Ijma'

[أَنَّ مَصْدَرُ الْعَقِيدَةِ هُوَ الْكِتَابُ وَالسُّنَّةُ الصَّحِيحُ وَالْإِجْمَاعُ]

Ahlu-Sunnah do not take 'Aqīdah from

- 'Aql - one's own intellect, rather it is only textual evidences.
- Dhauk - feelings, senses, dreams etc.
- Siāsa - political reasons

The Sunnah is taken, whether it is Mutawātir or Ahād, if it is authentic.

The consensus is also a source for 'Aqīdah. The proof is the statement of Allah: “And whoever opposes the Messenger after guidance has become clear to him and **follows other than the way of the believers** - We will give him what he has taken and drive him into Hell, and evil it is as a destination.” [Surah an-Nisa 4:115]

The Prophet ﷺ said: [إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالَةٍ] “**Allah will not unit my ummah upon misguidance.**” See Sunan at-Tirmidhi [2167], and also see al-Mustadrak of al-Hākim [1/116, Hadīth 399, with an authentic chain of narration - Sahih Isnād]

This is **NOT** majority rules, rather the Quran shows that the majority is often wrong and not always wrong:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.” [Surah al-An'am 6:116]

“And few of My servants are grateful.” [Surah Saba 34:13]

“...but most of the people do not know.” [for example Surah Yusuf 12:21]

There is a difference between Ijma' and Jamhūr. The types of Ijma' is two:

1. Sarīh [direct] - everybody's view is asked, and everybody says the same.
2. Sukūti [through silence] - one view is being propagated and no one is saying something against it. This is disputed though, if it is only at one time. When it is spreading through centuries without anyone objecting, it becomes a proof.

In summary:

The proofs of Ahlus-Sunnah wal-Jamā'ah are the Quran, the authentic Sunnah and Ijma', since these sources are infallible.

In contrast, ones intellect can be wrong, since it is based on induction.



If anyone goes against Ahlus-Sunnah in the sources in which they take their religion from, he automatically leaves Ahlus-Sunnah wal-Jamā'ah.

If anyone agreed to take the named sources, he is from Ahlus-Sunnah, even if he is not member of a certain group.

2. Second Principle [القاعدة الثانية]:

The reference point for understanding the Kitab and the Sunnah, are the Salaf-as-Sālih. [ان المَرْجِعَ فِي فَهْمِ الْكِتَابِ وَالسُّنَّةِ هِيَ مَا عَلَيْهِ السَّلَفُ]

Very important point!

Main reasons:

1. The Salaf have more knowledge of the Arabic language, than we do.
2. The Salaf saw the revelation come down and they know better about the circumstances and the reactions of the people and to what it lead.
3. Their hearths were better and purer than our hearths. They had no hidden agendas.

Allah praised them and said that He is pleased with them: “And the first forerunners [in the faith] among the **Muhajirin** and the **Ansar** and **those who followed them in good** - **Allah is pleased with them** and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.” [Surah Tawbah 9:100]

**We cannot be from the Muhajirin, nor the Ansar, therefore we need to be from those who follow them, so Allah becomes pleased with us.**

3. Third Principle [القاعدة الثالثة]:

The fundamental matters of the religion have all been clarified by the Prophet. [ان أسول الدين كلها بيّنها انبي صلى الله عليه وسلم]

What has not been clarified for you, you do not need to know it for your religion to complete.

Allah said: “This day I have perfected for you your religion and completed My favor upon you and I am pleased for Islam as your religion.” [Surah al-Maida 5:3]

The Prophet said: “I am leaving you upon a path, whose night is like its day [in brightness]. No one will deviate from it after I am gone but one who is doomed.” See Sunan Ibn Majah [43], Musnad Imām Ahmad [4/126], al-Mustadrak [1/96], classified as Sahih by Sheikh al-Albani in as-Sahihah [937].

Abu Dharr said: "Indeed the Messenger of Allah passed away and there is not a bird flapping its wings in the sky, except that he mentioned to us some knowledge about it." See Musnad Imām Ahmad [5/153], al-Kabīr of Tabarani [1647] etc., Sahīh.

It was said to Salman al-Farisi: “Your Prophet teaches you everything, even about excrement.” He replied: “Yes. He has forbidden us to face the qiblah at the time of easing or urinating, and cleansing with right hand, and cleansing with less than three stones, or cleansing with dung or bone.” Sunan Abu Dawud [7, Sahīh] and others. The reason for mentioning this here is, that if the behavior when excreting was taught by the Prophet, he will not leave out that which is more important, i.e. the fundamentals of the religion.

The Prophet ﷺ said: “It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them.” Sahih Muslim [1844]

The Prophet ﷺ also said: “There is nothing left that could bring one closer to Paradise and move one further away from Hell but it has been explained to you.” See Tabarani in al-Kabīr [1647], classed as Sahih by al-Albani in as-Sahihah [1803] and Hāfidh al-Haithami in Majma az-Zawā'id [8/266-267].

The religion is applicable and correct for every place and time.

## Lecture 5

This lecture is about those sects that oppose Ahlus-Sunnah.

Hudhaifa bin al-Yaman said: “The people used to ask Allah's Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me.” See Sahih Bukhari [3606]

'Umar said : “The bonds of Islam will be undone one by one when there will be a generation brought up in Islam who do not know what Jahiliyyah is.” See al-Fatāwa [15/36]; Fara'id al-Kalam li'l-Khulafa' al-Karam, [p. 144].

Some Books about the different sects of Islam:

- Maqalatul Islamiyyīn wa-ikhtilaf as Musallīn [Abul Hassan al-Ash'ari] - need to be careful of Ash'ari tendencies of the author.
- al-Farq bainal Firaq [Abu Mansur al-Baghdadi]
- good: Al-Fisl fil Millali wal-Ahwai wan-Nihal [Ibn Hazm az-Zahiri] - also includes the refutation of the deviant sects and religions
- al-Millali wan-Nihal [ash-Shurastāni]
- al-I'tisām [Imām ash-Shātibi]

When the Prophet ﷺ was amongst his companions, Allāh brought the hearths of all of them together: „And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.“ [Surah al-Anfāl 8:63]

Allah said: “And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” [Surah al-Imran 3:103]

Coming together and uniting is a blessing from Allah according to these verses. Uniting means, bringing all people together.

The Prophet ﷺ united the people on the correct 'Aqidah. Uniting on anything else will not be successful, nor will there be a reward, rather it is blameworthy: “**And hold firmly to the rope of Allah all together...**” then He said: “**...and do not become divided**”.

Allah said: “O you who have believed, when you encounter a company, stand firm and remember Allah much that you may be successful. **And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart**; and be patient. Indeed, Allah is with the patient.” [Surah al-Anfāl 8:45-46]

The people have to be united upon the correct 'Aqidah and the sound Manhaj. The Prophet ﷺ said: "Allah is pleased with three things from you, and He is angry with three things from you.

**He is pleased that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allah altogether**, and that you give good counsel to the one to whom Allah gives command over you. He is angry with you for gossip, squandering property, and asking too many questions." See Muwatta Imām Malik [1833], also see Sahih Muslim [1715] and Adab al-Mufrad [442, Sahih].

Unity comes after having the correct 'Aqīdah.

Uniting is a blessing, disunity a punishment, Allah said: "Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet **or to confuse you [so you become] sects and make you taste the violence of one another.**" Look how We diversify the signs that they might understand." [Surah al-An'am 6:65]

The Prophet ﷺ said: "I prayed a prayer of fear and hope. I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed like the nations before [i.e. all at once] and He granted me this. And I begged my Lord that my Ummah should not be destroyed [at once] by an enemy from outside of them, and He granted me this. And I begged my Lord that they should not split up and then fight each other, but He did not grant it." Musnad Imam Ahmad [5/108-109], also see for a similar Hadith with slightly different wording: Sahih Muslim [2890] and others.

Once the Prophet ﷺ stood over one of the high buildings of Medina and then said [to the people], "Do you see what I see?" They said, "No." He said, "I see afflictions falling among your houses like falling rain drops." See Sahih Bukhari [7060]

4 groups:

1. Khawārij

- The first misguided sects to come out.
- Their leader was seen at the time of the Prophet ﷺ. Abu Sadi al-Khudri narrates: "We were with Allah's Messenger while he was distributing some wealth. Dhu al-Khuwasirah, a man from the Tamīm tribe, came to him and said, 'Messenger of Allah, be fair!' The prophet replied: "Beware. And who would be fair if I was not? You would be ruined if I were not just." Umar said, "Messenger of Allah, allow me to strike his neck." He replied: Leave him. He will certainly have companions [from his progeny] **whom one of you would belittle his own prayer when compared to their prayer and his fasting compared to their fasting.** They will recite the Quran but it will not go beyond their throats. **They will pass through the religion as an arrow passes through a game animal.** One could then look at the arrowhead and not see a thing remaining on it. He could look at the binding which attaches the arrowhead to the rod and not see a thing. He could look at the rod and not see a thing. He could look at the feathers and not see a thing. It would go straight through the bowels and blood. Their sign is that of a black man. One of his limbs will appear like a woman's breast or a disfigured lump of flesh. They will emerge when the people are disunited." Abū Sa'īd said, "I testify that I indeed heard this Ḥadīth from Allah's Messenger, and I testify that 'Alī Ibn Abī Ṭālib fought them while I was with him. He instructed that we search for that man. He was found and 'Alī was brought to him. I saw that man exactly as the prophet described him." See Sahih Bukhari [3610] and Sahih Muslim [1063]
- **Their worship is only external, it does not reach their hearth.**
- „There will come towards the end of time a people who **will be young in age**, having **reckless and deficient intellects.** They will speak with the statements of the best of

creation, yet they will pass through Islam just as an arrow passes through a target. **Their faith will not even reach beyond their throats.**“ See Sahih al-Jāmi' [7883]

- Some scholars are of the opinion that the Khawarij are not Muslims. Like Sheikh Bin Baz [see Fatawa 25668 Who are the Khawarij?], but others say that they are a deviated sects among the Muslims, like 'Ali once said about them: “They are our brothers, but they have transgressed against us.” See for example al-Bidayah wan-Nihayah [10/591].
  - This man only said to the Prophet ﷺ: “Be fair.” - i.e. he publicly criticized the Muslim leader, a principle that he Khawarij pushed. First they started with the tongue, then the sword followed. They fought against 'Ali with an army!
  - The Fitnah of the Khawarij will continue until the Dajjal comes with them: The Messenger of Allah ﷺ said: "There will emerge people who will recite the Qur'an but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off [i.e. killed]." Ibn 'Umar said: "I heard the Messenger of Allah ﷺ say: 'Whenever a group of them appears, they should be killed' - [he said it] more than twenty times - 'until Dajjal emerges among them.'" See Sunan Ibn Majah [174, Hasan]
  - Every group mentioned here will go against Ahlus-Sunnah in one of these five issued:
    1. Allahs names and attributes.
    2. Qada and Qadr [Devine Decree].
    3. ...
    4. Names and rulings pertaining to it.
    5. The companions.
  - **The beliefs of the Khawarij:**
  - They kill the Muslims and leave alone the non-Muslims: “They will kill the Muslims and leave the idol-worshippers alone.” Sunan an-Nasai [4101, Sahih]
  - They went wrong in Point 4 - Names and rulings pertaining to it. They used the term Kufr and Eemaan not like Ahlus Sunnah does. They made Takfir of someone who did major sins.
  - The arguments they used in extremity:
    1. Judging by other than what Allah revealed.

Judgment are the actions of someone, and also judging between people. “And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers.” [Surah al-Maida 5:44]

They went into more extreme and said that every major sin is disbelieve.
    2. They said that Eemaan is something that is one part, that it is either there, or it is completely absent. Ahlus-Sunnah believe that Eemaan can reduce and become more. Eemaan is actually like a tree. It has roots - if the roots are cut, the tree is completely destroyed. It has branches and leaves. Even if it loses its branches of leaves, it is still called a tree.
  - Whenever the Khawarij were there, the Shia always were strong at that time.
2. Shi'ah
- Historically there are three types: 1. Zaydiyyah, 2. Al-Imāmiyyah, 3. Al-Ghulāt
    1. Zaydiyyah are the closest to Ahlus-Sunnah.

They have the believe of the Mu'tazilah.

- They reside in Yemen mainly.
2. Imamiyyah are the Rāfida, from Iran. Biggest group today. They believe that their twelve Imams are infallible and more greater and better than the best five Prophets and that they have control over every atom of the universe. See for example: al-Hukūmah al-Islamiyyah by Khomenei [p. 52]
  3. Ghulāt, Nusayriyyah in Syria and Ismai'liyyah.
    - All of them will unite against Ahlus-Sunnah.
    - They went against Ahlus-Sunnah in Point 5 - the companions.
  3. Qadariyyah
    - Ma'bad al-Juhani and Ghailan ad-Dimishqi. They pushed that Qadr does not exist. See beginning of Sahīh Muslim [8].
    - Two types:
      1. Nufāt: they negate Qadr, they say Allah does not know something until after it happened
      2. Ghullāt: they go extreme in Qadr, saying that they have no choice in anything.
    - The Qadariyyah went against Ahlus-Sunnah in Qada wal-Qadr, i.e. point 2.
  4. Jahmiyyah
    - Founded by Jahm ibn Safwān from Samarqand. He pushed the concept of negating Allāhs names and attributes.
    - They went against Ahlus-Sunnah in point 1 - the names and attributes of Allah.
    - From them are also the Mu'tazilah, from Wāsil ibn 'Ata. From them came the Ash'āria, from Abul-Hasan al-Ash'ari but he left is, see al-Ibaanah and Risala ila ahl-ath-Thagar, also see al-Bidayah wan-Nihayah [11/212], then the Qulabiyyah.
    - Many scholars refuted them, from them is Bukhari, Darimi etc.

### **The majority of these groups came from Iraq:**

Sālim bin 'Abdullah said: "O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father 'Abdullah ibn 'Umar, narrating that he heard Allah's Messenger ﷺ as saying while pointing his hand towards the east: Verily, the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another..." Sahīh Muslim [2905]

I asked Sahl bin Hunaif, "Did you hear the Prophet ﷺ saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it some people who will recite the Qur'an but it will not go beyond their throats, and they will go out from [leave] Islam as an arrow darts through the game's body." " Sahīh Bukhari [6934]

But many great scholars also emerged from Iraq, so it is not talking about everyone at that place.

Understand the 'Aqidah if Ahlus-Sunnah wal-Jamā'ah and then understand the beliefs of these major misguided sects, so you can stay away from them.

Watch the lectures again to get a deeper understanding.

Here some explanation of actual Aqidah books from the Ustadh:

Thalāthatul Usool (Three fundamental Principles) (new):

<https://www.youtube.com/watch?v=0p5xFYxM19w>

Thalāthatul Usool (Three fundamental Principles) (old):

<https://www.youtube.com/watch?v=XEMkkNseQwU&list=PL2dRQaGGWZOBfdpP998y3r8aLJfneH9mR>

Aqīdah al-Wasitiyyah: <https://www.youtube.com/watch?v=gc2fM6qR-TY&list=PL2dRQaGGWZOD4pSrfWRf9oYGidmHrcWjv>

Usool as-Sittah:

[https://www.youtube.com/watch?v=6kTiKGZRieE&list=PL2dRQaGGWZODV3wTSqt5Fu-DXt5\\_\\_78o3](https://www.youtube.com/watch?v=6kTiKGZRieE&list=PL2dRQaGGWZODV3wTSqt5Fu-DXt5__78o3)

Aqīdah ar-Raziyyah:

[https://www.youtube.com/watch?v=BobRh\\_GZxZs&list=PL2dRQaGGWZOAn1DZ3wT0J3OnsX0PZ9Sts](https://www.youtube.com/watch?v=BobRh_GZxZs&list=PL2dRQaGGWZOAn1DZ3wT0J3OnsX0PZ9Sts)

There also explanation of other books by the Ustadh, see here:

[https://www.youtube.com/channel/UCmTqZ28TaM7V\\_g7uJVuBAMw/playlists](https://www.youtube.com/channel/UCmTqZ28TaM7V_g7uJVuBAMw/playlists)

Also see here:

<https://www.youtube.com/user/KalemahUAE/videos>

Simple explanation of the 6 Pillars of Eemaan by AbdurRahman Hassan:

First Video: <https://www.youtube.com/watch?v=wNZEgK9f3jg>